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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ
ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು -560 006.

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032

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SANSKRIT

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ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ, ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gospel of Universal Man

Every child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened " universal man".

The religion of humanity, the universal path, the welfare of all, reconciliation, the integral vision- these five mantras should become view of the future. In other words, what we want henceforth is not this religion or that religion, but the religion of humanity; not this path or that path, but the universal path; not the well-being of this individual or that individual, but the welfare of all; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and spiritual, but the integral vision of seeing all things with the eye of the divine.

Kuvempu

ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಾಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

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ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ. .... ಇದು ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ॥ ಕುಳಂದೈಸ್ವಾಮಿ

The Open University system makes use of Multimedia in distance education. ...... It is a vehicle which transports knowledge to the place of learners rather than transport people to the place of learning.

Dr. Kulandai Swamy

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प्रस्तावना

प्रियाः संस्कृतविद्यार्थिनः

अस्मदीयकर्णाटकराज्यमुक्तविश्वविद्यानिलयस्य स्नातकोत्तरशिक्षणविभागे अन्तिमवर्षस्य संस्कृतकक्ष्यां प्रवेष्टृभ्यः भवद्भ्यः सर्वेभ्यः हार्दं सुस्वागतं व्याहरामि।

जगतीतलस्य प्राचीनतमभाषासु अग्रिमपङ्क्तौ विराजमाना संस्कृतभाषा अद्वितीयत्वेन वर्तते। वैदिकसंस्कृतं लौकिकसंस्कृतमिति संस्कृतं द्विधा विभक्तमस्ति। क्रिस्तपूर्वकाले वेदेषु दृश्यमानेयं भाषा क्रिस्तपूर्वपञ्चमशतके काव्यस्वरूपमलभत इति विदग्धाः विद्वांसः वदन्ति। उत्तरोत्तरकाले संस्कृतभाषासौ उन्नतशिक्षण-शासन-लेखन-काव्यादिषु सततं समुपयुज्यमाना सती सर्वत्र व्याप्तासीत्। विश्वस्य प्राचीनतमभाषासु संस्कृतभाषैव प्रप्रथमा इति भाषाविदः विमर्शकाश्च कथयन्ति। प्रायः लोके पञ्चसहस्र-वर्षाधिकम् इतिहासं लब्धवती संस्कृतादन्या भाषा एकापि नास्ति।

चत्वारो वेदाः विविधानि शास्त्राणि रामायण-महाभारतनामकादीतिहासाः अष्टादशपुराणानि-उपपुराणानि षड्दर्शनानि अनेकानि काव्यानि शास्त्र-व्याख्यानानि प्रशस्तयः शासनानि चाटुपद्यानि सुभाषितानीत्येवं रीत्या विविधप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये भूरि विलसन्ति। एतेषां परिचयः पाठ्यक्रमानुरोधेन यथावकाशं कारयिष्यते। संस्कृते विशेषाध्ययनार्थं गहनतमसंशोधनार्थं च युष्माकं सज्जीकरणमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

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आसु अन्तिमवर्षस्य कक्ष्यासु यूयं वेदसूक्तानि उपनिषदं-भगवद्गीतां वैदिकसाहित्यचरित्रं कौटलीयम्-अर्थशास्त्रम् याज्ञवल्क्यस्मृतिं वाल्मीकिरामायणे सुन्दरकाण्डस्य कांश्चन सर्गान् प्रबन्धलेखनानि वैयाकरणसिद्धान्तकौमुद्यां समासप्रकरणं भाषाशास्त्रम् आनन्दवर्धनस्य ध्वन्यालोकं मम्मटस्य काव्यप्रकाशं प्राचीनार्वाचीनालङ्कारिकाणां परिचयं भारतीय-पाश्चात्यसाहित्यविमर्शयोः तुलनात्मकमध्ययनं च करिष्यथ।

युष्माकं स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) उपर्युक्तविषयेषु पाठाः विशिष्टरूपेण विद्वद्भिः आरचितास्सन्ति। अनेके विद्वांसः एतान् पाठान् महता परिश्रमेण सज्जीकृतवन्तः तेषां साहाय्यं सकार्तज्ञं संस्मरामि।

यूयं सर्वे एतान् सम्यगधीत्य एतेषु विषयेषु विशिष्टं ज्ञानं सम्पादयत इत्याशासे। "श्रद्धयाग्निः ज्ञानं समिध्यते" इति वेदवाण्यनुसारात् युष्माभिः श्रद्धाकृतमध्ययनं फलप्रदं यशःप्रदं च भूयादिति मदीयः आशयः। शुभं भवतु।

जीयात् गीर्वाणभारती

डा.एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु

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Unit - 17

ANVITĀBHIDHĀNA AND ABHIHITĀNVAYA

Structure :

17.1 Introduction

17.2 Sanskrit Text

17.3 English Translation

17.4 Abhihitānvayavāda

17.4.1 Anvitābhidhānavāda

17.5 Grammar

17.6 Glossary

17.7 Self-check Questions

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UNIT - 17

Anvitābhidhāna and Abhihitānvaya

17.1 Introduction

Dear Students,

In the previous unit, you studied the eight types of गुणीभूतव्यङ्गय and their examples. The opponents of Dhvani doctrine raise their swords against Vyañjanāvyāpāra. As you know, there are two schools of Mīmāṃsā, namely, Bhāṭṭa and Prābhākara. The followers of Bhaṭṭa (Kumārila Bhaṭṭa, author of Ślokavārttika) are Abhihitānvayavādins and the followers of Prabhākara, author of Bṛhatī, are Anvitābhidhānavādins. Neither of these accepts the validity of the function of words which Ālaṅkārikas call 'Vyañjanā'. So Mammaṭa elucidates their views first and repudiates them later. In this unit, you will study the views of both अभिहितान्वयवाद and अन्विताभिधानवाद. A hint about these was given in the second chapter, now you study them in detail. Linguistic theory is also involved here. Now, read the Sanskrit text and try to understand its purpose.

17.2 Sanskrit Text

एषां भेदा यथायोगं वेदितव्याश्च पूर्ववत् ॥ ४३

यथायोगम् इति ।

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व्यज्यन्ते वस्तुमात्रेण यदालङ्कृतयस्तदा ।

ध्रुवं ध्वन्यङ्गता तासां काव्यवृत्तेस्तदाश्रयात् ।।

इति ध्वनिकारोक्तदिशा वस्तुमात्रेण यत्रालङ्कारो व्यज्यते न तत्र गुणीभूतव्यङ्ग्यत्वम्।

सालङ्कारैर्ध्वनेस्तैश्च योगः संसृष्टिसंकरैः।

सालङ्कारैरिति तैरेव अलङ्कारैः, अलङ्कारयुक्तैश्च तैः। तदुक्तं ध्वनिकृता -

सगुणीभूतव्यङ्ग्यैः सालङ्कारैः सह प्रभेदैः स्वैः।

संकरसंसृष्टिभ्यां पुनरप्युद्योतते बहुधा।। इति ।

अन्योन्ययोगादेवं स्याद् भेदसंख्यातिभूयसी।

एवम् अनेन प्रकारेण अवान्तरभेदगणनेऽतिप्रभूततरा गणना। तथाहि शृङ्गारस्यैव भेदप्रभेदगणनायाम् आनन्त्यम्। का गणना तु सर्वेषाम् ?

संकलनेन पुनरस्य ध्वनेस्त्रयो भेदाः। व्यङ्ग्यस्य त्रिरूपत्वात्। तथाहि। किञ्चिद् वाच्यतां सहते । किञ्चित्तु अन्यथा। तत्र वाच्यतासहम् अविचित्रं विचित्रं चेति । अविचित्रं वस्तुमात्रम्। विचित्रं त्वलङ्काररूपम्। यद्यपि प्राधान्येन तदलङ्कार्यम्। तथापि ब्राह्मणश्रमणन्यायेन तथोच्यते। रसादिलक्षणस्त्वर्थः स्वप्नेऽपि न वाच्यः। स हि रसादिशब्देन शृङ्गारादिशब्देन वा अभिधीयेत। न चाभिधीयते। तत्प्रयोगेऽपि विभावाद्यप्रयोगे तस्याप्रतिपत्तेः, तदप्रयोगेऽपि विभावादिप्रयोगे तस्य प्रतिपत्तेश्च इति अन्वयव्यतिरेकाभ्यां विभावाद्यभिधान-द्वारैणैव प्रतीयते

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इति निश्चीयते। तेनासौ व्यङ्ग्य एव। मुख्यार्थबाधाद्यभावात् न पुनर्लक्षणीयः।

अर्थान्तरसंक्रमित - अत्यन्ततिरस्कृतवाच्ययोः वस्तुमात्र-रूपं व्यङ्ग्यं विना लक्षणैव न भवतीति प्राक् प्रतिपादितम्। शब्दशक्तिमूले तु अभिधाया नियन्त्रणेन अनभिधेयस्य अर्थान्तरस्य, तेन सह उपमादेरलङ्कारस्य च निर्विवादं व्यङ्ग्यत्वम्।

अर्थशक्तिमूलेऽपि विशेषे सङ्केतः कर्तुं न युज्यते इति सामान्यरूपाणां पदार्थानाम् आकाङ्क्षा - सन्निधि - योग्यतावशात् परस्परसंसर्गो यत्र अपदार्थोऽपि विशेषरूपो वाक्यार्थस्तत्र अभिहितान्वयवादे का वार्ता व्यङ्ग्यस्य अभिधेयतायाम्।

येऽप्याहुः -

शब्दवृद्धाभिधेयांश्च प्रत्यक्षेणात्र पश्यति।
श्रोतुश्च प्रतिपन्नत्वमनुमानेन चेष्टया ।।
अन्यथानुपपत्त्या तु बोधेच्छक्तिं द्वयात्मिकाम्।
अर्थापत्त्यावबोधेत सम्बन्धं त्रिप्रमाणकम्।।

इति प्रतिपादितदिशा 'देवदत्त गामानय' इत्याद्युत्तम-वृद्धवाक्यप्रयोगाद् देशाद् देशान्तरं सास्नादिमन्तम् अर्थं मध्यमवृद्धे नयति सति "अनेन अस्माद् वाक्याद् एवं-विधोऽर्थः प्रतिपन्नः" इति तच्चेष्टया अनुमाय तयोः अखण्डवाक्यवाक्यार्थयोः अर्थापत्त्या वाच्यवाचकभावलक्षणं सम्बन्धम् अवधार्य बालस्तत्र व्युत्पद्यते। परतः 'चैत्र गामानय' 'देवदत्त अश्वमानय' 'देवदत्त गां नय' इत्यादिवाक्यप्रयोगे तस्य तस्य शब्दस्य

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तं तम् अर्थम् अवधारयति। इति अन्वयव्यतिरेकाभ्यां प्रवृत्तिनिवृत्तिकारिं वाक्यम् अन्वितैः पदार्थैरन्वितानाम् एव सङ्केतो गृह्यते इति विशिष्टा एव पदार्था वाक्यार्थः। न तु पदार्थानां वैशिष्ट्यम्।

यद्यपि वाक्यान्तरप्रयुज्यमानान्यपि प्रत्यभिज्ञाप्रत्ययेन तान्येवैतानि पदानि निश्चीयन्ते इति पदार्थान्तरमात्रेण अन्वितः पदार्थः सङ्केतगोचरः, तथापि सामान्यावच्छादितो विशेषरूप एवासौ प्रतिपद्यते, व्यतिषक्तानां पदार्थानां तथाभूतत्वाद् इति अन्विताभिधानवादिनः।

तेषाम् अपि मते सामान्यविशेषरूपः पदार्थः सङ्केतविषय इति अतिविशेषभूतो वाक्यार्थान्तर्गतोऽसंकेतितत्वाद् अवाच्य एव यत्र पदार्थः प्रतिपद्यते, तत्र दूरेऽर्थान्तरभूतस्य निःशेषच्युतेत्यादौ विध्यदेश्चर्चा।

अनन्वितोऽर्थोऽभिहितान्वये, पदार्थान्तरमात्रेण अन्वितस्तु अन्विताभिधाने, अन्वितविशेषस्तु अवाच्यः एव इति उभयनयेऽपि अपदार्थ एव वाक्यार्थः।

17.3 English Translation

Varieties of these (eight types of Guṇībhūtavyaṅgya) have to be known according to the possibility.

Yathāyogam (according to the possibility) means this : According to the direction given by Dhvanikāra (author of the Dhvanyālōka), i.e., "When alaṅkāras are suggested by mere vastu, they definitely belong to the Dhvani category because poetry attains the status of kāvya in such cases only on the

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basis of those alaṅkāras", there cannot be guṇībhūtavyaṅgya when an alaṅkāra is suggested by a mere vastu.

There can be a combination of these types (of guṇībhūtavyaṅgya) with alaṅkāras and with themselves as alaṅkāras in the form of saṃsṛṣṭi and saṅkaras.

'Sālaṅkāraiḥ' means 'when they are themselves alaṅkāras and also with those that have alaṅkāras'. This is also said by Dhvanikṛt (Ānandavardhana) :

"The Dhvani again shines in many ways combining with (types of) guṇībhūtavyaṅgya, which have different alaṅkāras, and with its own varieties under the classification of Saṃsṛṣṭi and saṅkara".

Thus the number of types will be very big due to (the possibility of) mutual combinations. 'evam' means 'in this manner'.

If the internal varieties are counted, the calculation will be very big. Let us see : There are infinite varieties of the types of subtypes of Śṛṅgāra itself. What to say about the types of all (rasas and other types of Dhvani)?

Briefly, there are three varieties of Dhvani, because the suggested meaning is of three types. One type of

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suggested meaning tolerates being denoted. Another type does not ; that which tolerates being denoted is of two types, namely, avicitra and vicitra.

'Avicitra' means 'mere vastu'.

'Vicitra' means 'that which has alaṅkāra'.

It is true that the suggested is alaṅkārya (that which is decorated), but still it is called 'alaṅkāra' according to the convention of 'brāhmaṇaśramaṇanyāya'.

Rasādi (Rasa, bhāva, Rasābhāsa etc.,) should not be expressed by denotation even in dreams. If it is to be expressed, it has to be denoted by words like 'rasa' or words like 'Śṛṅgāra'. But it is not denoted like that (by poets). Even if such words are used, if Vibhāvas etc., are not described, there will be no experience of rasa. Even when such words are not used, if Vibhāvas etc., are described, there is the experience of rasa. So, both by anvaya (positive concomitance) and vyatireka (negative concomitance), it may be concluded that rasa etc., manifests only from the description of Vibhāvas etc. Therefore the rasādi is always suggested only. It is not something indicated (lakṣya) because there are no (causes necessary for accepting Lakṣanā like) the incompatibility of the primary meaning etc.,

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It has already been proved that Lakṣaṇā is impossible in the varieties called arthāntarasaṅkramitavācya and atyantatiraskṛtavācya without the suggested meaning in the form of vastu. In the type of Dhvani based on the power of words (शब्दशक्तिमूलध्वनि), the denotative power (अभिधा) is restricted (to the contexual meaning).So, there can be no dispute about the fact that the other (non-contextual) meaning and the figure of speech 'upamā' which follows are only suggested.

Even in the case of the suggestion based on the power of meaning (अर्थशक्तिमूलध्वनि), there can be no possibility at all regarding the expression of the suggested meaning through denotation (abhidhā) according to the abhihitānvayavāda because, according to this doctrine, the meaning of the sentence is itself not the mere meaning of the words (parasparasaṃsarya). The meanings of the words is (grasped) in generalities (sāmānya) because convention (saṃketa) cannot be made with reference to particular entities. The sentence-meaning is grasped on the basis of ākāṅkṣā (expectancy), sannidhi (proximity in being heard or cognised) and yogyatā (mutual coherence of meanings). And even according to Anvitābhidhānavādins who say -

A person cognises by means of perception words of a sentence and a senior person (who knows a language) that utters the word and what is (desired to be) expressed (by the

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utterer of the given word). He learns that the hearer (of that sentence) understands it, by means of inference based on the action (of the hearer). Since it can not be explained in any other way, he grasps the power (of the word to convey the meaning) in the form of a relationship between the two (the word and the thing signified), with the means of cognition called arthāpatti (implication). Thus (the understanding of the power of the word to denote a meaning) involves three pramāṇas (namely, pratyakṣa, anumāna and arthāpatti).

According to this explanation :

A senior person pronounces the words of a sentence "Devadatta, bring the cow". A junior person transfers an entity having dulop etc., from one place to another. A young man (who is observing all this) infers on the basis of the action of the junior person that he (the junior person) has understood this kind of meaning from this sentence (or sequence of sounds). He (the young man) decides that the whole sentence spoken and the whole meaning have the relationship of vācyavācakabhāva, by means of arthāpatti. Thus he learns (that much). Later, when sentences like 'Caitra, bring the cow', 'Devadatta, bring the horse', 'Devadatta, take away the cow' are uttered, the young man (similarly) understands the particular meanings of those sentences. Thus it is established that always it is the sentence that is fit to be used to produce (an action in the form of) pravṛtti (urge to

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enter into an action) or nivṛtti (urge to desist from an action). The Saṅketa (convention of the denotative power) of each word is cognised only when it occurs in a sentence in such a way that the saṅketa of meanings related to other meanings only is grasped. Therefore the meaning of the sentence is the correlated meanings of words and not the correlation of the meanings of words.

Of course, it is true that the individual words are recognised as the same when they are used in other sentences. Thus, the dentotative convention (saṅketa) has as its object the meaning as related to any other meaning in general. But yet, it finally turns out to be a particular meaning, because it is the very nature of correlated meanings.

Even in this view of the Anvitābhidhānavādins, the denoted meaning is something correlated only in a general way with the meanings of other words. So, a very particular meaning as related to another particular meaning, which occurs in the sentence, cannot be the denoted meaning, because it has no saṅketa (it has not been accepted as the denoted meaning by convention). While such is the case (with the normal meaning of the sentence), the question of the meaning of 'vidhi' (assertion) being the denoted meaning in verses like niśśēṣacyutacandanam, which is totally different (from the expressed meaning of the sentence) does not arise at all.

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In the view of Abhihitānvayavāda, the denoted meaning of a word is not at all related to other meanings in the sentence. In the view of Anvitābhidhānavāda, the denoted meaning of a word in a sentence is related to the meanings of other words only in a general way. But, the particular meaning correlated to another particular meaning is not denoted. So, according to both of these schools, the meaning of the sentence is different from the denoted meaning of the words.

17.4 Abhihitānvayavāda

Kumārilabhaṭṭa supports this view. अभिहितानां पदार्थनाम् अन्वयः। The words denote their individual meanings and then those meanings are correlated to obtain the sentence meaning. Thus, according to this school, the meaning of the sentence is one that is other than the meanings of the words. A special function (vṛtti) called *tātparya* has to be accepted to account for the meaning of the sentence, because Abhidhā gets exhausted in denoting the meanings in which there is convention (Saṅketa). So, according to this school, Abhidhā cannot even yield the normal meaning of a sentence. How can it give the suggested meaning which may be different from or even opposite to the expressed meaning of the sentence?

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17.4.1 Anvitābhidhānavāda

Prabhākara (who is also called 'Guru') supports this view. According to him, the Saṅketa (denotative convention) of individual words is never grasped by any one independently with reference to a meaning. The saṅketa is grasped by hearing sentences and observing the consequent actions. So, the meaning of a word is always grasped as related to the meanings of the other words in the sentence.

अन्वितानां पदार्थानाम् अभिधानम्।

But the problem arises when we come to know that the meanings of words will have to be connected to different meanings in different sentences.

'देवदत्त गाम् आनय'

Here, the meaning of the word *gām* is related with the meaning of *ānaya* (bring).

In the sentence,

'देवदत्त गां नय'

it is related with the meaning of *naya* (take away).

In the sentence,

'देवदत्त गां बधान'

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it is related with the meaning of *badhāna* (tie down).

Since, the number of possible sentences is infinite, how do we understand the saṅketa of a word ?

So, even in anvitābhidhāna, one has to accept that the saṅketa (convention) is in anvitamātra (related with other meanings in a general way) only. When a sentence is understood, one particular meaning is correlated with other particular meanings. So, the sentence meaning cannot be mere meanings of words. It is something more than the total of the meanings of the words. Therefore, the suggested meaning, which is further different from the sentence meaning, cannot be denoted by Abhidhā.

17.5 Grammar

यथायोगम्। योगम् अनतिक्रम्य इति यथायोगम् ।

(अव्ययीभावसमासः)

वस्तुमात्रेण - वस्त्वेव वस्तुमात्रम् । तेन।

संसृष्टिसङ्करैः। संसृष्टिश्च सङ्कराश्च संसृष्टिसंकराः। तैः।

बहुधा। बह्वीभिः विधाभिः इति बहुधा।

'बहुगणवतुडति संख्या' इति सूत्रेण बहुशब्दस्य संख्यासंज्ञा।' संख्याया विधार्थे धा" इति सूत्रेण धाप्रत्ययः। धान्तम् अव्ययम्।

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वाच्यतासहम्। वाच्यस्य भावो वाच्यता।

वाच्यतां सहते इति वाच्यतासहम्।

शब्दवृद्धाभिधेयान्। शब्दश्च वृद्धश्च अभिधेयश्च शब्दवृद्धाभिधेयाः, तान्।

त्रिप्रमाणकम्। त्रीणि प्रमाणानि यस्य सः त्रिप्रमाणकः, तम्।

देशान्तरम्। अन्यो देशो देशान्तरम्।

सास्नादिमन्तम्। सास्ना आदिः येषां तानि सास्नादीनि सास्नादीनि सन्ति अस्य इति सास्नादिमान्। तम्।

प्रवृत्तिनिवृत्तिकारि। प्रवृत्तिश्च निवृत्तिश्च प्रवृत्तिनिवृत्ती। प्रवृत्तिनिवृत्ती करोति तच्छीलं प्रवृत्तिनिवृत्तिकारि।

वाक्यान्तरप्रयुज्यमानानि। अन्यद् वाक्यं वाक्यान्तरम्। प्रयुज्यन्ते इति प्रयुज्यमानानि। वाक्यान्तरे प्रयुज्यमानानि वाक्यान्तरप्रयुज्यमानानि।

17.6 Glossary

यथायोगम् - as the case may be ; according to possibility.

पूर्ववत् - as told earlier ; as in the previous case.

योगः - relation ; combination.

बहुधा - in many ways.

अतिभूयसी - very big.

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अतिप्रभूततरा	-	very very large.
सङ्कलनम्	-	putting together
प्राक्	-	before
निर्विवादम्	-	doubtless ; without dispute.
संसर्गः	-	relation ; syntactic relation.
अभिधेयः	-	meaning ; thing signified by word.
चेष्टा	-	action
अन्यथानुपपत्तिः	-	inexplicability in any other manner.
अर्थापत्तिः	-	presumption
द्वयात्मिका	-	two-fold
सास्ना	-	dewlap
व्युत्पद्यते	-	comprehends the relation of a word with its meaning.
अन्वयव्यतिरेकाभ्याम्	-	by positive and negative concomitance.
प्रत्यभिज्ञा	-	recognition
प्रत्ययः	-	knowledge
सामान्यावच्छादितः	-	covered by the general or universal
व्यतिषक्त	-	mutually related

17.7 Self-check Questions

1. Write notes on अन्विताभिधानवादः and अभिहितान्वयवादः।
2. Explain - रसादिलक्षणस्त्वर्थः स्वप्नेपि न वाच्यः।
3. Why does Mammaṭa say -
   विशेषे सङ्केतः कर्तुं न युज्यते।

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NOTES

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Course - X

Block - 33

Unit - 18

REFUTATION OF THE OPPONENTS OF VYAÑJANĀ

Structure :

18.1 Introduction

18.2 Sanskrit Text

18.3 English Translation

18.3.1 Technical Terms

18.4 Grammar

18.5 Glossary

18.6 Self-check Questions

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UNIT - 18

Refutation of the opponents of Vyañjanā

18.1 Introduction

Dear Student,

In the previous unit, you studied the explication of Abhihitānvayavāda and Abhihitānvayavāda. Mammaṭa showed that in both of these theories, Vyañjanā has to be accpeted as a separate Vṛtti (function) in order to obtain the suggested meaning. The argument continues in this unit. The opposition to Vyañjanā relies on axioms like -

1. नैमित्तिकानुसारेण निमित्तानि कल्प्यन्ते।
2. सोऽयम् इषोरिव दीर्घदीर्घतरो व्यापारः।
3. यत्परः शब्दः स शब्दार्थः।

Mammaṭa repudiates the arguments of the opposition logically. He finally establishes the Vyañjanāvyāpāra by showing that the primary meaning and the suggested meanig are different in svarūpa, nimitta, viṣaya and saṅkhyā. He concludes that it is inevitable to accept vyañjanā as a separate function. You have to study this section attentively to follow the argument.

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18.2 Sanskrit Text

यदप्युच्यते 'नैमित्तिकानुसारेण निमित्तानि कल्प्यन्ते' इति। तत्र निमित्तत्वं कारकत्वं ज्ञापकत्वं वा? शब्दस्य प्रकाशकत्वात् न कारकत्वम्। ज्ञापकत्वं तु अज्ञातस्य कथम्? ज्ञातत्वं च सङ्केतेनैव। स च अन्वितमात्रे। एवं च निमित्तस्य नियतनिमित्तत्वं यावन्न निश्चितं, तावत् नैमित्तिकस्य प्रतीतिरेव कथम्? इति 'नैमित्तिकानुसारेण निमित्तानि कल्प्यन्ते' इति अविचारिताभिधानम्।

ये तु अभिदधति 'सोऽयम् इषोरिव दीर्घदीर्घतरो व्यापारः' 'इति च विधिरेवात्र वाच्य इति । तेऽपि अतात्पर्यज्ञाः तात्पर्य-वाचोयुक्तेर्देवानांप्रियाः। तथाहि । 'भूतभव्यसमुच्चारणे भूतं भव्याय उपदिश्यते' इति कारकपदार्थाः क्रिया-पदार्थेन अन्वीयमानाः प्रधानक्रियानिर्वर्तकस्वक्रिया-भिसम्बन्धात् साध्यायमानतां प्राप्नुवन्ति। ततश्च अदग्धदहनन्यायेन यावदप्राप्तं तावद् विधीयते। यथा ऋत्विजः प्रचरन्ति' इत्यत्र लोहितोष्णीषत्वमात्रं विधेयम्। हवनस्य अन्यतः सिद्धेः 'दध्ना जुहोति' इत्यादौ दध्यादेः करणत्वमात्रं विधेयम्।

क्वचिदुभयविधिः। क्वचित् त्रिविधइरपि। यथा 'रक्तं पटं वय' इत्यादौ एकविधिःद्विविधिस्त्रिविधिर्वा। ततश्च 'यदेव विधेयं तत्रैव तात्पर्यम्' इत्युपात्तस्यैव शब्दस्यार्थे तात्पर्यम्, न तु प्रतीतमात्रे। एवं हि 'पूर्वो धावति' इत्यादौ अपराद्यर्थेऽपि क्वचित् तात्पर्यं स्यात्।

यत्तु 'विषं भक्षय, मा चास्य गृहे भुङ्क्थाः' इत्यत्र 'एतद्गृहे न भेक्तव्यम्' इत्यत्र तात्पर्यमिति स एव वाक्यार्थः इति।

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उच्यते। तत्र चकार एकवाक्यतासूचनार्थः। न चाख्यातवाक्ययोर्द्वयोरङ्गाङ्गिभाव इति विषभक्षणवाक्यस्य सुहृद्वाक्यत्वेनाङ्गता कल्पनीया इति 'विषभक्षणादपि दुष्टम् एतद्गृहे भोजनम् इति सर्वथा मास्य गृहे भुङ्क्थाः' इति उपात्तशब्दार्थे एव तात्पर्यम्।

यदि शब्दश्रुतेरनन्तरं यावान् अर्थो लभ्यते तावति शब्दस्य अभिधैव व्यापारः, ततः कथं 'ब्राह्मण, पुत्रस्ते जातः' 'ब्राह्मण, कन्या ते गर्भिणी' इत्यादौ हर्षशोकादीनाम् अपि न वाच्यत्वम् ?

कस्माच्च लक्षणा ? लक्षणीयेऽप्यर्थे दीर्घदीर्घतराभिधाव्यापारेणैव प्रतीतिसिद्धेः।

किमिति च श्रुतिलिङ्गवाक्यप्रकरणस्थानसमाख्यानां पूर्वपूर्वबलीयस्त्वम् ? इति अन्विताभिधानवादेऽपि विधेरपि सिद्धं व्यङ्ग्यत्वम्।

किं च 'कुरु रुचिम्' इति पदयोर्वैपरीत्ये काव्यान्तर्वर्तिनि कथं दुष्टत्वम् ? न ह्यत्रासभ्योऽर्थः पदार्थान्तरैरन्वितः इति अनभिधेय एव इति एवमादि अपरित्याज्यं स्यात्।

यदि च वाच्यवाचकत्वव्यतिरेकेण व्यङ्ग्यव्यञ्जकभावो नाभ्युपेयते, तदा असाधुत्वादीनां नित्यदोषत्वं कष्टत्वादीनाम् अनित्यदोषत्वम् इति विभागकरणम् अनुपपन्नं स्यात्। न चानुपपन्नम्। सर्वस्यैव विभक्ततया प्रतिभासात्। वाच्यवाचकभावव्यतिरेकेण व्यङ्ग्यव्यञ्जकताश्रयणे तु व्यङ्ग्यस्य बहुविधत्वात् क्वचिदेव कस्यचिदेव औचित्येन उपपद्यते एव विभागव्यवस्था।

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द्वयं गतं सम्प्रति शोचनीयतां

· समागमप्रार्थनया कपालिनः।

इत्यादौ पिनाक्यादिपदवैलक्षण्येन किमिति कपाल्यादिपदानां काव्यानुगुणत्वम् ?

अपि च वाच्योऽर्थः सर्वान् प्रतिपत्तॄन् प्रति एकरूप एवेति नियतोऽसौ। न हि 'गतोऽस्तमर्क' इत्यादौ वाच्योऽर्थः क्वचिदन्यथा भवति। प्रतीयमानस्तु तत्तत्प्रकरणवक्तृप्रतिपत्रादिविशेष-सहायतया नानात्वं भजते। तथा च 'गतोऽस्तमर्कः' इत्यतः 'सपत्नं प्रति अवस्कन्दनावसरः' इति, अभिसरणम् उपक्रम्यताम् इति, 'प्राप्तप्रायस्ते प्रेयान्' इति, 'कर्म करणान्निवर्तामहे' इति, 'सान्ध्यो विधिः उपक्रम्यताम्' इति 'दूरं मा गाः' इति, 'सुरभयो गृहं प्रवेश्यन्ताम्' इति, 'सन्तापोऽधुना न भवति' इति, 'विक्रेयवस्तूनि संह्रियन्ताम्' इति, 'नागतोऽद्यापि प्रेयान् इत्यादिः अनवधिः व्यङ्ग्योऽर्थः तत्र तत्र प्रतिभाति।

वाच्यव्यङ्ग्ययोः निःशेषेत्यादौ निषेधविध्यात्मना

"मात्सर्यमुत्सार्य विचार्य कार्य -

मार्याः समर्यादमुदाहरन्तु।

सेव्या नितम्बाः किमु भूधराणाम्

उत स्मरस्मेरविलासिनीनाम्।।

इत्यादौ संशयशान्तशृङ्गार्यन्तरगतनिश्चयरूपेण,

कथमवनिप दर्पो यन्निशातासिधारा-

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दलनगलितमूर्ध्ना विद्विषां स्वीकृता श्रीः।

ननु तव निहतारेरप्यसौ किं न नीता

त्रिदिवमपगताङ्गैर्वल्लभा कीर्तिरेभिः।।

इत्यादौ निन्दास्तुतिवपुषा स्वरूपस्य, पूर्वपश्चाद्भावेन प्रतीतेः कालस्य, शब्दाश्रयत्वेन शब्दतदेकदेशतदर्थवर्णसंघटनाश्रयत्वेन च आश्रयस्य, शब्दानुशासनज्ञानेन प्रकरणादिसहायप्रतिभानैर्मल्यसहितेन तेन चावगम इति निमित्तस्य, बोद्धृमात्रविदग्धव्यपदेशयोः, प्रतीतिमात्र-चमत्कृत्योश्च करणात् कार्यस्य, गतोऽस्तमर्क इत्यादौ प्रदर्शितनयेन संख्यायाः,

कस्स व ण होइ रोसो दट्ठूण पिआइ सव्वणं अहरं।
सभमरपडमग्घाइणि वारिअवामे सहसु एणिहं।।

(कस्य वा न भवति रोषो दृष्ट्वा प्रियायाः सव्रणमधरम्।
सभ्रमरपद्माघ्रायिणि वारितवामे सहस्वेदानीम्।।)

इत्यादौ सखीतत्कान्तादिगतत्वेन विषयस्य च भेदेऽपि यद्येकत्वं, तत् क्वचिदपि नीलपीतादौ भेदो न स्यात्। उक्तं हि 'अयमेव भेदो भेदहेतुर्वा यद् विरुद्धधर्माध्यासः कारणभेदश्च" इति।

वाचकानाम् अर्थापेक्षा, व्यञ्जकानां तु न तदपेक्षत्वम् इति न वाचकत्वम् एव व्यञ्जकत्वम्। किञ्च वाणीरकुडंग्वित्यादौ प्रतीयमानम् अर्थम् अभिव्यज्य वाच्यं स्वरूप एव यत्र विश्राम्यति, तत्र गुणीभूतव्यङ्ग्ये अतात्पर्यभूतोऽप्यर्थः स्वशब्दानभिधेयः प्रतीतिपथम् अवतरन् कस्य व्यापारस्य विषयताम् अवलम्बताम् इति ।

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18.3 English Translation

Some people state as follows :

"Causes are guessed from effects". (we ask-) what is cause-ness ? Does it mean that it is able to produce or that it brings something into memory ?

Since the word is able only to illuminate, it cannot produce. How can it bring to memory something that is not at all known ?

Something becomes known (by means of a word) only if a convention is established. The convention is only with that which is correlated. So long as the correlation of the cause and effect has not been ascertained, how can the effect become known ? Therefore, the statement that the causes are guessed from the effects is made without proper thought.

Some people say that the function of a word is like the action of an arrow and so very very long. So, the meaning of a word is the sense finally desired to be conveyed. Hence, vidhi (you had gone to that wretched person) is the denoted meaning here (in the verse-niśśēṣacyuta..........). They do not know the purport of their own talk and are foolish to use the psuedo-reasoning of purport (tātparya). Let us analyse this.

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When what is accomplished and what is to be accomplished are both mentioned, the accomplished is mentioned for the sake of enjoining what is to be accomplished. On the basis of this premise, the *Kārakapadārthas* (substantives) get construed with the *Kriyāpada* (verb) and acquire the character (or quality or state) of Sādhya (what is yet to be accomplished) on account of their *abhisambandha* (relationship) with their own actions which combine to produce the main action. Therefore, according to the principle of *adagdhadahana* (burning what is not burnt), only that which is not already known is enjoined. For instance, in the vedic statement, "The red-turbuned priests move", the movement of the priests is already known and therefore, what is enjoined by this statement is that the priests should wear red turbans (at the time of movement). Similarly, in the vedic statement, "one should offer curds as libation", the offering of libation is already known and so only the instrumentality of curds is enjoined.

In some cases, vidhi (injunction) applies to two, in some other cases to three items. For instance, in the sentence, "weave the red cloth", it may be the injunction of one, two or three factors. So, according to the axiom, 'The purport is in that which has to be enjoined', the purport is strictly in the meaning of the word pronounced, and not in anything that may appear (in the mind of the hearer). Otherwise, it could

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be argued that the meaning of *pūrvo dhāvati* (the former person is running) is 'the latter is running'.

(Objection) One might say that in the sentence 'viṣam bhakṣaya, mā cāsya gṛhe buṇkthāḥ' (Eat poison, but don't eat in his house), the purport is that one should not eat in a certain person's house and so that is the meaning of that sentence.

(Reply) We say (on that as follows) :

In the given statement, the particle *ca* is there to show that the two sentences are actually one, but it is not feasible that sentences possessing finite verbs can be construed with the relationship of aṅgāṅgibhāva (relation of the main and the subsidiary). But the sentence 'Eat poison' is the speech of a friend. So, it must be construed as a subsidiary of the other sentence. Hence, it purports to state that the eating in the particular man's house is worse than consuming poison. It means, 'under no circumstance should you eat in his house'. Thus, even here the main purport (tātparya) of the sentence is in the meaning of the spoken word itself.

If (you maintain that) whatever meaning is comprehended after hearing a word is known by means of the function called *abhidhā*, then how is it that happiness and sorrow etc., are not the denoted meanings of sentences

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like 'Brāhmaṇa, a son is born to you', 'Brāhmaṇa, your unmarried daughter has become pregnant' etc., ?

Why is Lakṣaṇā (accepted) ? (According to you), even the indicated meaning may be expressed by the longer and longer abhidhā function.Again, why should you accept that among the śruti, liṅga, vākya, prakaraṇa, sthāna and samākhyā, the later item is weaker than the former?

So, even in the Anvitābhidhāna view, it is clear that the vidhi(affirmation) is only suggested (in verse निश्शेषच्युतचन्दनं etc).

Again, why is it that sentences like 'kuru rucim' are said to have blemishes in poetry when the order of the words is reversed? You cannot say that the indecent meaning is here correlated with other meanings. So it is not at all denoted. So, according to you, there is no reason to abandon such construction (in literature).

And, if the relationship of the Vyaṅgya and *Vyañjaka* is not admitted as different from the relationship of the *Vācya* and *Vācaka*, then the classification of poetic blemishes like *asādhutva* (grammatical error) under the permanent category and those like *Kaṣṭatva* (harshness) under the temporary category would be incorrect. It is not incorrect because the distinction is clearly visible to all. If the suggestive process is

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accepted as different from the denotative, the classification (of permanent and impermanent blemishes) will be all right because the suggested meaning is of many types and it is possible to say that something is proper somewhere and not in other places.

Again, why is it in examples like "dvayaṃ gatam ----" (Two things have now become fit for pity because they want to be associated with *Kapālin* (carrier of a skull), the word Kapālin is said to be suitable in the stanza in contra-distinction to the word *Pinākin* (carrier of the bow called Pinākа)?

Again, the denoted meaning is exactly the same to all hearers and so it is regular. In examples like 'The sun has set', the denoted meaning never varies. But the suggested meaning varies according to the speciality of context, speaker, hearer etc. From the sentence 'The sun has set,' the suggested meaning may be any of the following: (1) This is the opportunity to attack the enemy, (2) Begin your voyage to meet your lover, (3) Your beloved has almost come, (4) Let us retire from our work, (5) Let us begin our evening rituals, (6) Don't go far, (7) Allow the cows to enter the house, (8) No longer will the heat be here now, (9) Let the mechandise be packed, and (10) My beloved has not come till now.

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There is difference of nature between the denoted and suggested meanings in examples like *niśśeṣacyuta*----- in that one is vidhi(affirmative) and the other is niṣēdha (negative).

Similarly, in examples like,

"May the noble people explain
abandoning envy and knowing limitations
after due consideration.
Should one take resort
on the mountain slopes
or on the buttocks of women
smiling with passion?",

the denoted meaning expresses a doubt, but the suggested meaning is assertive depending on the hearer; if the hearer is of Śānta(detached) disposition, he must take resort on the mountain slopes and if he is a lover, he should go to women.

Again, in examples like,

"O king, why are you proud
that you have taken the 'Śri'
of your foes whose heads have been felled
by the sharp blade of your sword?

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Is it not a fact that they have,

even though killed by you,

taken away your beloved 'Kīrti'

to the heaven, despite their having no limbs?"

the nature of the denoted and the suggested varies because the former is a reproach while the latter is a praise.

There is also difference of time between the two because the denoted meaning always flashes first and the suggested appears afterwards.

The *āśraya* (medium or locus) of the two functions is also different because denotation always depends on word while suggestion may depend on word, a part of the word, its meaning, the phonemes or the structure(racanā).

There is difference between the two regarding *nimitta* (means) also because the denoted meaning is known from grammar while the suggested meaning requires grammar and clarity of imagination assisted by the context etc.

They also differ in respect of effect because the denoted meaning produces ordinary knowledge in every hearer while the suggested produces Camatkāra(aesthetic delight) in connoisseurs.

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As shown above in the example 'The sun has set,' there is difference with regard to number also.

There is difference of the *Viṣaya* (person addressed) in examples like -

"who is not annoyed
to see his wife's lips bitten?
You smelled the lotus
when there were bees in it
in spite of my warning.
Now, face the music."

Here, the denoted meaning is for the speaker's friend and the suggested meaning is addressed to the friend's husband.

If, in spite of all these differences, the denoted and suggested meanings are one, then there would be no difference between black and yellow. It has been affirmed:"The difference, or the cause of difference, means possessing contrary properties or having different causes". Vācakas (denotative words) require a meaning (fixed by convention), but Vyañjakas (suggestive words) do not require it. So, *Vācakatva* is not *Vyañjakatva*.

Moreover, in examples like *vāṇīrakuḍangu* etc., the

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denoted meaning rests in itself after suggesting the suggested meaning. It is an example of 'Guṇībhūtavyaṅgya'. There the meaning that enters the realm of congnisance is not that which is denoted by the specific words and not also the purport of the words. Which function should it be ascribed to?

18.3.1. Technical Terms

नैमित्तिकम् । That which results from a *nimitta* is *naimittika*. निमित्ताद् आगतं नैमित्तिकम्। So, this is an equivalent of Kārya or effect. Nimitta could be an actual cause, like the mud or wheel in respect of the effect called 'ghaṭa' (pot). Then it is called 'Kāraka'. It could just be an indicator or illuminator like the lamp. The lamp does not in any way produce a ghaṭa, but reveals or brings to the cognisance of the viewer. In such cases, the nimitta is called 'jñāpaka.

वाचोयुक्तिः । This is a reasoning which depends only on verbal tactics. It does not concur with facts or reality.

देवानांप्रियः । This means 'a fool'. 'देवानांप्रिय इति मूर्खे' One that is dear to gods is the sacrificial goat. It is supposed to be foolish and the extended meaning of this expression is 'fool'.

अदग्धदहनन्यायः । The example of burning what is not yet

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burnt. Fire can burn any thing, but it burns what is not already burnt. It does not burn what has already been burnt. This example is used to explain the purport of the sentence. Let us assume that a person knows *Rāma*, but doesn't know whose son Rāma is. Then, रामो दाशरथिः tells him the fact of Rama's being the son of Daśaratha. The predicated part is what is desired to be said. There is no use of telling what is already known. What is predicated may be a single point, if other points are already known.

In लोहितोष्णीषा ऋत्विजः प्रचरन्ति, the movement of the priests is already known from other vedic statements. This sentence, therefore, only tells that the priests should wear red turbans at the time of movements. That is why *vidhi* is defined as 'अज्ञातार्थज्ञापको विधिः'. That which brings to mind what is already known can be only *anuvāda* and not *vidhi*.

श्रुतिः । Mīmāṃsakas accept that there are six factors that assist in deciding the exact meanings of vedic statements. Among them, Śruti is the first. Jaimini states :

श्रुति - लिङ्ग - वाक्य - प्रकरण - स्थान - समाख्यानां समवाये पारदौर्बल्यम् अर्थविप्रकर्षात् ।

Even though all the six are such decisive factors, if there is a conflict between any two, the earlier in the list should

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be treated as more powerful than the latter. Thus *śruti* is more powerful than any other factor in the list.

Śruti is defined as - निरपेक्षो रवः श्रुतिः। It is a direct Vedic declaration. All others just follow it or ensue from it. So, it is the most powerful authority. 'व्रीहीन् प्रोक्षति' is an example of śruti.

लिङ्गम् । This is the second item in the sūtra शब्दसामर्थ्यं लिङ्गम् ।

सामर्थ्यं सर्वशब्दानां लिङ्गमित्यभिधीयते ।

This is weaker than śruti, but stronger than any other item in the list. Sāmarthya is convention (रूढिः). The example is बर्हिर्देवसदनं दामि ।

वाक्यम् । This is the third in the list of viniyojaka pramāṇās. This is weaker than śruti and liṅga, but stronger than the later three.

परस्पराकाङ्क्षावशात् क्वचिदेकस्मिन्नर्थे पर्यवसितानि पदानि वाक्यम् ।

Example : देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां
पूष्णो हस्ताभ्यामग्नये जुष्टं निर्वपामि ।

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प्रकरणम् । This is the fourth pramāṇa in the list. This is weaker than śruti, liṅga and vākya, but stronger than sthāna or samākhyā.

परस्पराकाङ्क्षा प्रकरणम्।

Example : दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत ।

स्थानम् । This is the fifth. This is weaker than the four pramāṇas cited earlier and stronger than samākhyā only.

Its definition :

समानदेशत्वं स्थानम्।

Example : इन्द्राग्नी रोचना दिवः, वैश्वानरोऽजीजनत्।

समाख्या । This is the last in the list of viniyojaka pramāṇas. This is weaker than any other pramāṇa. It is defined as :

"यौगिकः शब्दः समाख्या".

Example : हौत्रम् आध्वर्यवम्, औद्गात्रम्।

असाधुत्वम् । This is a defect (dōṣa). Asādhu is also called च्युतसंस्कृति। It means a word that is grammatically not correct. This is a *nityadōṣa*, i.e., a permanent blemish. Under no circumstances it is approved.

कष्टत्वम् । This is also a defect. It means the use of words that are harsh or jarring to the ear. This is anityadōṣa because

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use of harsh words is prohibited in śṛṅgāra and śānta rasas, but permitted in raudrarasa, etc.

18.4 Grammar

अतात्पर्यज्ञाः । जानन्तीति ज्ञाः । तात्पर्यस्य ज्ञाः तात्पर्यज्ञाः। न तात्पर्यज्ञाः अतात्पर्यज्ञाः।

वाचोयुक्तिः । वाचो युक्तिरिति वाचोयुक्तिः। अलुक्समासः।

साध्यायमानताम् । साध्यम् इवाचरन्ति साध्यायन्ते। साध्यायन्ते इति साध्यायमानाः। तेषां भावः साध्यायमानता। तां साध्यायमानताम्।

लोहीतोष्णीषाः । लोहितानि उष्णीषाणि येषां ते ।

मास्य गृहे भुङ्क्थाः। माङि लुङ् । 'न माङ्योगे' इति सूत्रेण अडागमनिषेधः।

बलीयस्त्वम् । अतिशयेन बलवत् इति बलीयः।

बलीयसो भावो बलीयस्त्वम्।

वैपरीत्ये । विपरीतयोर्भावो वैपरीत्यम्। तस्मिन्।

असभ्यः । सभायां साधुः सभ्यः। 'तत्र साधुः'

इति सूत्रेण यत्प्रत्ययः। न सभ्यः असभ्यः।

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बहुविधत्वम्। बह्व्यो विधाः यस्य तत् बहुविधम्। बहुविधस्य भावो बहुविधत्वम्।

शोचनीयताम् । शोचितुम् अर्हं शोचनीयम् ।

शोचनीयस्य भावः शोचनीयता। ताम्।

कपालिनः । कपालोऽस्य अस्तीति कपाली। तस्य।

सान्ध्यः । सन्ध्यायां भवः सान्ध्यः।

मा गाः । गत्यर्थकस्य इण्धातोः लुङि मध्यम-

पुरुषैकवचने ' अगाः' इति रूपम्।

'इणो गा लुङि' इति सूत्रेण धातोर्गादेशः।

'न माङ्योगे' इति अडागमोऽत्र निषिद्धः।

अवनिपः । अवनिं पातीति अवनिपः। उपपदसमासः।

विरुद्धधर्माध्यासः । विरुद्धौ धर्मौ विरुद्धधर्मौ।

विरुद्धधर्मयोः अध्यासः विरुद्धधर्माध्यासः।

अतात्पर्यभूतः। तत्परस्य भावः तात्पर्यम्। तात्पर्यं भवति स्म इति तात्पर्यभूतः। न तात्पर्यभूतः अतात्पर्यभूतः।

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18.5 Glossary

नैमित्तिकम्	-	effect
निमित्तम्	-	cause
कारकत्वम्	-	ability of producing
ज्ञापकत्वम्	-	ability to remind
प्रकाशकत्वम्	-	ability to illuminate or to reveal
प्रतीतिः	-	cognisance ; knowledge
अविचारिताभिधानम्	-	spoken without due thought
दीर्घदीर्घतरः	-	very long
वाचोयुक्तिः	-	pseudo-reason
देवानांप्रियः	-	fool
ऋत्विक्	-	a priest in a yajña
लोहित	-	red
लोहितम्	-	blood
उष्णीषम्	-	turban ; cap
हवनम्	-	offering poured into sacred fire
आख्यातम्	-	verbal suffix
आख्यातवाक्यम्	-	A sentence having a finite verb
तात्पर्यम्	-	Purport of a sentence
शब्दश्रुतिः	-	hearing of words
गर्भिणी	-	pregnant woman
श्रुतिः	-	direct vedic statement

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लिङ्गम्	-	Syntactic relation of the words in a vedic sentence
प्रकरणम्	-	mutual expectancy of the meanings of vedic words
स्थानम्	-	place of pronunciation of vedic words
समाख्या	-	derivatory meaning of vedic words
बलीयस्त्वम्	-	having more authority
वैपरीत्यम्	-	reversal ; pronouncing in the reverse order
दुष्टत्वम्	-	blemish ; defect ; wrongness
असभ्यः	-	obscene ; indecent
अपरित्याज्यम्	-	unfit to be abandoned
व्यतिरेकेण	-	apart from
नित्यदोषत्वम्	-	the state of being permanent defect
कष्टत्वम्	-	harshness ; the quality of being jarring to the ear
विभक्ततया	-	separately
शोचनीय	-	fit to be pitied
समागमः	-	union; association
कपाली (कपालिन्)	-	śiva
प्रतिपत्तृ	-	hearer ; cogniser
सपत्नः	-	enemy

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अवस्कन्दनम्	–	attack ; seige
अभिसरणम्	–	moving to meet a lover
प्राप्तप्रायः	–	almost arrived
प्रेयान्	–	beloved ; very dear man
सान्ध्यो विधिः	–	evening ritual
सुरभिः	–	cow
संह्रियन्ताम्	–	let them be packed
मात्सर्यम्	–	envy ; jealousy
उत्सार्य	–	having set aside
आर्याः	–	respectable people
समर्यादम्	–	respectfully ; according to rules ; after due consideration
नितम्बः	–	buttock of a woman ; slope of a mountain
स्मेर	–	smiling
विलासिनी	–	sportive woman
अवनिपः	–	King
निशात	–	sharp
असिधारा	–	blade of the sword
विद्विट्	–	enemy
त्रिदिवम्	–	heaven
वल्लभ	–	dear
पूर्वपश्चाद्भावः	–	occurring earlier and later
अवगमः	–	Knowledge

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18.6 Self-check questions

1. What is अदग्धदहनन्याय ?
2. Which are the suggested meanings of 'गतोस्तमर्कः'?
3. Which are the points that differenciate the suggested meaning from the denoted meaning.
4. Explain - अयमेव भेदो भेदहेतुर्वा यद् विरुद्धधर्माध्यासः, कारणभेदश्च ।
5. What is the difference between नित्यदोष and अनित्यदोष?

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Course - X

Block - 33

Unit - 19

REFUTATION OF BHĀKTAVĀDINS

Structure :

19.1 Introduction

19.2 Sanskrit Text

19.3 English Translation

19.4 Technical Terms

19.4.1 Grammar

19.5 Glossary

19.6 Self-check Questions

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UNIT - 19

Refutation of Bhāktavādins

19.1 Introduction

Dear Students,

One of the arguments against Vyañjana (the view which wanted to include Vyañjanā under abhidhā) was repudiated in the previous unit. The next group of opponents says that there is no need of accepting Vyañjanā because it can be included under Lakṣaṇā. The scholars of this group are called "Bhāktavādins" by Ānandavardhana (भाक्तमाहुस्तमन्ये). In the present unit, that view is enunciated and rejected. Next, there is Mahimabhaṭṭa who maintains that inference (anumāna) can take care of the 'so called suggested meaning' and so there is no need of a separate function called 'vyañjanā'. Mammaṭa has briefly presented his views and shown that they are wrong. You will study that portion of the Kāvyaprakāśa also in this unit. Thus, we finish the study of the fifth ullāsa of the Kāvyaprakāśa. Now read the text.

19.2 Sanskrit Text

ननु 'रामोऽस्मि सर्वं सहे' इति, 'रामेण प्रियजीवितेन तु कृतं प्रेम्णः प्रिये नोचितम्' इति, 'रामोसौ भुवनेषु विक्रमगुणैः प्राप्तः प्रसिद्धिं पराम्' इत्यादौ लक्षणीयोऽप्यर्थो नानात्वं भजते, विशेषव्यपदेशहेतुश्च

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भवति। तदवगमश्च शब्दार्थायत्तः प्रकरणादिसव्यपेक्षश्च इति कोऽयं नूतनः प्रतीयमानो नाम।

उच्यते। लक्षणीयस्य अर्थस्य नानात्वेऽपि अनेकार्थशब्दाभिधेयवत् नियतत्वम् एव। न खलु मुख्येन अर्थेन अनियतसम्बन्धो लक्षयितुं शक्यते। प्रतीयमानस्तु प्रकरणादि-विशेषवशेन नियतसम्बन्धः अनियतसम्बन्धः सम्बद्धसम्बद्धश्च द्योत्यते।

न च -

अत्ता एत्थ णिमज्जइ एत्थ अहं दिअहए पलोएहि।
मा पहिअ रत्ति अन्धअ सेज्जाए मह णिमज्जहिसि।।
(श्वश्रूरत्र निमज्जति अत्राहं दिवसके प्रलोकय।
मा पथिक रात्र्यन्ध शय्यायां मम निमाङ्क्षीः।।)
इत्यादौ विवक्षितान्यपरवाच्ये ध्वनौ मख्यार्थबाधः।

तत्कथम् अत्र लक्षणा ? लक्षणायाम् अपि व्यञ्जनम् अवश्यम् आश्रयितव्यम् इति प्रतिपादितम्।

यथा च समयसव्यपेक्षा अभिधा, तथा मुख्यार्थबाधादित्रयसमयविशेषसव्यपेक्षा लक्षणा। अत एव अभिधापुच्छभूता सा इत्याहुः।

न च लक्षणात्मकम् एव ध्वननम् । तदनुगमेन तस्य दर्शनात्। न च तदनुगतम् एव । अभिधावलम्बनेनापि तस्य भावात्। न चोभयानुसार्येव। अवाचकवर्णानुसारेणापि तस्य दृष्टेः। न च शब्दानुसार्येव। अशब्दात्मकनेत्रत्रिभागावलोकनादि-गतत्वेनापि तस्य प्रसिद्धेः इति अभिधा

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- तात्पर्य - लक्षणात्मकव्यापारत्रयातिवर्ती ध्वननादिपर्यायो व्यापारोऽनपह्नवनीय एव।

तत्र 'अत्ता एत्थ' इत्यादौ नियतसम्बन्धः, 'कस्स व ण होइ रोसो' इत्यादौ अनियतसम्बन्धः।

'विपरीअरए लच्छी बम्हं दट्ठूण णाहिकमलट्ठं।

हरिणो दाहिणणअणं रसाउला झत्ति ठक्केइ।।'

(विपरीतरते लक्ष्मीः ब्रह्माणं दृष्ट्वा नाभिकमलस्थम्।

हरेर्दक्षिणनयनं रसाकुला झटिति पिदधाति।।) इत्यादौ सम्बद्धसम्बन्धः। अत्र हि हरिपदेन दक्षिणनयनस्य सूर्यात्मकता व्यज्यते। तन्निमीलनेन सूर्यास्तमयः। तेन पद्मस्य सङ्कोचः। तेन ब्रह्मणः स्थगनम्। तत्र सति गोप्याङ्गस्य अदर्शनेन अनिर्यन्त्रणं निधुवनविलसितम् इति।

अखण्डबुद्धिनिर्ग्राह्यो वाक्यार्थ एव वाच्यः, वाक्यम् एव वाचकम्" इति येऽप्याहुः, तैरपि अविद्यापद-पतितैः पदपदार्थकल्पना कर्तव्यैव इति तत्पक्षेपि अवश्यम् उक्तोदाहरणादौ विध्यादिर्व्यङ्ग्य एव।

ननु वाच्याद् असम्बद्धं तावन्न प्रतीयते । यतः कुतश्चिद् यस्य कस्यचिद् अर्थस्य प्रतीतेः प्रसङ्गात्। एवं च सम्बन्धात् व्यङ्ग्यव्यञ्जकभावो अप्रतिबन्धे अवश्यं न भवतीति व्याप्तत्वेन नियतधर्मनिष्ठत्वेन च त्रिरूपात् लिङ्गात् लिङ्गि-ज्ञानम् अनुमानं यत् तद्रूपः पर्यवस्यति। तथा हि।

भम धाम्मिअ वीसद्धो सो सुणओ अज्ज मारिओ तेण।

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गोलाणई कच्छकुडंगवासिणा दरिअसीहेण।।

(भ्रम धार्मिक विश्रब्धः स शुनकोद्य मारितस्तेन। गोदानदीकच्छनिकुञ्जवासिना दृप्तसिंहेन।।)

अत्र गृहे श्वनिवृत्त्या भ्रमणं विहितं, गोदावरीतीरे सिंहोपलब्धेरभ्रमणम् अनुमापयति। यद् यद् भीरुभ्रमणं तत्तद् भयकारणनिवृत्त्युपलिब्धपूर्वकं, गोदावरीतीरे च सिंहोपलब्धिरिति व्यापक - विरुद्धोपलब्धिः।

अत्रोच्यते। भीरुरपि गुरोः प्रभोर्वा निदेशेन प्रियानुरागेण अन्येन चैवंभूतेन हेतुना सत्यपि भयकारणे भ्राम्यतीति अनैकान्तिको हेतुः।

शुनो बिभ्यदपि वीरत्वेन सिंहान्न बिभेतीति विरुद्धोपि। गोदावरीतीरे सिंहसद्भावः प्रत्यक्षाद् अनुमानाद् वा न निश्चितः। अपि तु वचनात्। न च वचनस्य प्रामाण्यम् अस्ति। अर्थेन अप्रतिबन्धात् इति असिद्धश्च। तत्कथम् एवंविधाद्धेतोः साध्यसिद्धिः ?

तथा 'निःशेषच्युत' इत्यादौ गमकतया यानि चन्दनच्यवनादीनि उपात्तानि, तानि कारणान्तरतोऽपि भवन्ति। अतश्च अत्रैव स्नानकार्यत्वेन उक्तानि इति नोपभोग एव प्रतिबद्धानि इति अनैकान्तिकानि।

व्यक्तिवादिना च अधमपदसहायानाम् एषां व्यञ्जकत्वम् उक्तम्। न च अत्र अधमत्वं प्रमाण-प्रतिपन्नम् इति कथम् अनुमानम् ? एवंविधाद् अर्थाद् एवंविधोऽर्थः उपपत्त्यनपेक्षत्वेपि प्रकाशते इति व्यक्तिवादिनः पुनस्तददूषणम्।

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इति काव्यप्रकाशे ध्वनिगुणीभूतव्यङ्ग्यसङ्कीर्ण - भेदनिर्णयो नाम पञ्चम उल्लासः।

9.3 English Translation

(Objection) The *lakṣaṇīya* meaning (meaning obtained through Lakṣaṇā) also is manifold in instances like (a) I am Rāma, I bear everything, (b) O my dear, Rāma, to whom life is very dear, did not do what is proper for love, and (c) This is Rāma who has attained much fame from the qualities of valour. It can have many names too (like arthāntara-saṅkramita, atyantatiraskṛta etc.,) Its comprehension depends on the meanings of words and it also requires the assistance of context etc., (While this is a fact), what is this new thing which you call *pratīyamāna* (suggested meaning)?

(Reply) Even though the *lakṣyaṇīya* can be of many types, it is still limited like the meanings of words having more than one meaning. It is because a meaning that is not regularly related to the primary meaning cannot be obtained from Lakṣaṇā.

But the suggested meaning is seen to be (1) having a regular relation with the primary meaning or (2) having no regular relation with the primary meaning or (3) having a relation with the related (having indirect relation).

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In the example of *Vivakṣitānyaparavācyadhvani* like -

"O night-blind traveller,
My mother-in-law sinks here,
And me, in this place.
See these things well in day light.
Don't tumble into my bed at night",

there is no incompatibility of the primary meaning. How could Lakṣaṇā occur here ? It has been shown already that even in Lakṣaṇā, Vyañjanā has to be accepted necessarily.

Just as Abhidhā always depends on convention, Lakṣaṇā also always depends on the three conditions of (1) incompatibility of primary meaning, (2) relation of the indicated meaning with the primary meaning and (3) usage or special purpose. That is why Lakṣaṇā is said to be the tail of Abhidhā.

Dhvanana (i.e., Vyañjanā or suggestion) is not exactly of the nature of Lakṣaṇā, because suggestion is seen to follow Lakṣaṇā (in some cases). It cannot be said that suggestion always follows Lakṣaṇā, because it (suggestion) can also occur directly depending of Abhidhā (denotation). It is also not possible to say that suggestion strictly follows either Abhidhā or Lakṣaṇā, because it is seen to depend on varṇas (phonemes) which have no Abhidhā at all. It is also not the case that suggestion always depends on 'word', because it is known to occur from side glances etc., which are not

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'Śabda' . Therefore, it is impossible to reject the function called Dhvanana, Vyañjana etc., which is over and beyond the functions of Abhidhā, Tātparya and Lakṣaṇā.

In examples like *attā ēttha* (already quoted), the relation (of the suggested meaning with the primary meaning) is regular (or normal).

In examples like "kassa va ṇa ho i roso" the relation is not fixed (or vague).

In examples like :

"At the time of love making
Lakṣmī sees Brahmā
who is seated on the navel lotus,
She, being too passionate,
closes the right eye of Hari"

the relation is indirect. Because here, the word 'Hari', suggests that his right eye is the sun. By closing it, the sun set is suggested. That suggests that there was the closing of the lotus. From that, the covering of Brahman is conveyed. When it happens, there is the suggestion of the invisibility of the private parts and as a result of it, it is suggested there was uninhibited sexual action.

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Even those who say that always the meaning of the sentence is comprehended by means of an indivisible cognition and always it is the sentence that denotes the meaning, will have to accept the concept of words and their individual meanings as long as they are in the grip of avidyā (illusion on nescience).

Even in their school, (it must be accepted that) the *vidhi* etc., in the examples given above (i.e., 'niśśēṣacyutacandanam' and so on) is only suggested.

(Objection of logicians like Mahimabhaṭṭa)

Something that is not connected with the denoted meaning cannot be the "suggested" meaning. Otherwise, anything would have to be suggested by any word. The suggestion that occurs on account of a relation (between the suggested and the primary meanings) cannot materialise in the absence of concomitance. On account of its being within the bounds of concomitance and also due to its existence as connected to a fixed entity (Dharmi), it turns out to be the inference based on the *liṅga* which is of three types, i.e., the knowledge of the *linga* brings the knowledge of the *lingi*.

Let us take an example :

"O religious man,

roam now freely ;

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That dog has been killed today
by a terrific lion
which lives in the bower
of the Godavari river".

Here, due to the getting rid of the dog near the house, free roaming is enjoined. It leads to the inference of prohibiting any movement on account of the presence of a lion. The roaming of a cowardly person can happen only when there is an awareness of the absence of a cause of fear. (In the present case), there is the presence of a lion and so there is the awareness of the opposite of what is required for roaming.

(Reply to the logician's objection)

We answer like this :

Even a cowardly person moves around a place where there is a cause of fear, if there is a command of his Guru or the King or if he is attracted by the love of his dear one or from such other reason. So, the *hetu* (reason used by the logician) is anaikāntika (unable to prove what is desired to be proved). The probans is inconclusive.

The *hetu* is also *viruddha* (contradictory) because a person who fears a dog may not at all be afraid of a lion, on account of his being a hero.

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Again, the presence of the lion on the banks of the Godāvarī has not been confirmed either through perception or through inference. It is known (by the Dhārmika) only from the words (of a woman). Words have no (independent) validity, because whatever is spoken is not necessarily concomitant with reality. So, the *hetu* is *asiddha* (it has no locus standi).

How can it lead to a valid conclusion (when it is marred by three defects) ?

Similarly, in examples like "niśśeṣacyutacandanam", the rubbing out of the sandal paste etc., which are cited as suggestive, can occur on account of other causes also. That is why they are present in the stanza itself as the effects of bathing. So, they are not concomitant to the lovemaking. Therefore, they are anaikāntika (inconclusive).

The supporter of the doctrine of suggestion says that these items become suggestive when they are assisted by the word "Adhama". The quality of being adhama (wretchedness) has not been ascertained through any valid means. So, how can inference occur there?

But it is not at all a problem for the Vyaktivādin (upholder of Vyañjanā), because he maintains "such and such a meaning

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is cognised from such and such a meaning even in the absence of reasonable concomitance"

Here ends the fifth chapter of the Kāvyaprakāśa.

19.4 Technical Terms

अनुमानम् । Inference.

Means of valid (or correct) knowledge based on concomitance.

हेतुः । Premise in an inference. When fire is inferred from (the sight of) smoke, smoke is the hetu. It should be concomitant with what is desired to be proved, i.e., fire in this case. The concomitance (vyāpti) is known from the fact that wherever smoke occurs, there is fire.

अनैकान्तिकः । A hetu which breaks (or transgresses) the concomitance is said to be anaikāntika. It is a hētvābhāsa (something appearing like or proposed as a hetu, even though it does not qualify to be a hetu). It is called savyabhicāra also.

एकमात्रव्याप्तिग्राहकसहचारवान् एकान्तिकः । तदन्योऽनैकान्तिकः ।

Let us take an example :

नित्यः शब्दः अस्पर्शत्वात् आकाशवत् ।

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Here, the hetu given is *asparśatva* (the state of not having touch). Ākāśa has no touch and it is eternal. Somebody wants to prove that sound is also eternal because it has no touch. But the hetu cannot prove it because it is *anaikāntika.* In buddhi, there is asparśatva, because none can touch buddhi, but it is not eternal. It changes in every moment. So, the concomitance यत्र यत्र अस्पर्शत्वं तत्र तत्र नित्यत्वम् is broken. This is why anaikāntika is also called savyabhicāra.

असिद्ध : This is also a hetvābhāsa. This is defined as यत्र व्याप्तिः पक्षधर्मत्वं वा नास्ति सः असिद्धः। or व्याप्तिपक्षधर्मतान्यतररहितो हेतुरसिद्धः।

Asiddha is of three types : āśrayāsiddha, svarūpāsiddha and vyāpyatvāsiddha.

Example : घटो द्रव्यं श्रावणत्वात्।

Here, the hetu (śrāvaṇatva) is not at all present in the minor term (pakṣa), namely ghaṭa, because it is not audible.

विरुद्धः। This is also a hētvābhāsa.

साध्याभावव्याप्तो हेतुः विरुद्धः। If the hetu that is given actually proves the opposite of the major term (sādhya), then the hetu is called viruddha.

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Example : अयं गौः अश्वत्वात्।

Here, aśvatva is viruddha because if an animal is a horse, it cannot be a cow.

Another example : शष्दो नित्यः कार्यत्वात्।

If a thing is Kārya (produced), if cannot be eternal. So, the given hetu eliminates the possibility of the Sādhya. So it is Viruddha.

Mammaṭa has used these technical terms because he has to counter the arguments of Naiyāyikas (Mahimabhaṭṭa etc.,).

19.4.1 Grammar

पदपदार्थकल्पना / पदस्यार्थः पदार्थः। पदं च पदार्थश्च पदपदार्थौ। पदपदार्थयोः कल्पना पदपदार्थकल्पना।

त्रिरूपात् / त्रीणि रूपाणि यस्य तत् त्रिरूपम्। तस्मात्।

श्वनिवृत्त्या / शुनो निवृत्तिः श्वनिवृत्तिः। तया।

सिंहात् न बिभेति / भीत्रार्थनां भयहेतुः ज्ञति सूत्रेण सिंहस्य अपादानत्वम्। अपादाने पञ्चमी।

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19.5 Glossary

अवगमः	-	Cognition
आयत्तः	-	dependent
समयः	-	Convention; condition; doctrine
पुच्छम्	-	tail
स्थगनम्	-	covering; hiding; concealment
गोप्याङ्गम्	-	private part; genital
निधुवनम्	-	sexual act; intercourse
अविद्या	-	illusion;ignorance
प्रतिबन्धः	-	invariable relationship; concomitance
भीरुः	-	Coward
निर्देशः	-	command
अनैकान्तिकः	-	inconclusive; not strictly related.

19.6 Self-Check Questions

(1) What are the indicated meanings of the word Rāma in **(a)रामोंस्मि** सर्वं सहे, (b) **रामेण** प्रियजीवितेन and (म) **रामोऽसौ** भुवनेषु -----

(2) Why is Lakṣaṇā not possible in Attā एत्थणिमज्जइ----?

(3) What is meant by व्यापकविरुद्धोपलब्धिः ?

(4) What is the meaning of (a) अनैकान्तिक, (b) असिद्ध and (c) विरुद्ध with reference to inference?

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Course - X

Block - 33

Unit - 20

CITRAKĀVYA ACCORDING TO MAMMAṬA

Structure :

20.1 Introduction

20.2 Sanskrit Text

20.3 English Translation

20.3.1 Explanations

20.4 Grammar

20.5 Glossary

20.6 Model Question Paper

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UNIT - 20

Citrakāvya according to Mammaṭa

20.1 Introduction

Dear Student,

You are now studying the last portion of the prescribed section of Mammaṭa's Kāvyaprakāśa . That is, you study the sixth chapter of the text. This chapter is short. Don't forget that there are four more chapters which deal with doṣa, guṇa, śabdālaṅkāra and arthālaṅkāra respectively. The ṣixth chapter clarifies Mammaṭa's views on Citrakāvya. According to Mammaṭa, the third type of Kāvya (which is termed 'adhama') is citra. It is of two types: arthacitra and Śabdacitra. All figures relating to sense or meaning are called 'arthacitra'. The figures of sound are called 'arthacitra'. Some authors think that only such figures as Khaḍgabandha, padmabandha etc. are Citrakāvya.(Ruyyaka gives this opinion in his Alaṅkārasarvasva.) Mammaṭa quotes Bhāmaha in this section. There was a dispute even in ancient times as to what should be considered as 'Alaṅkāra'.

Please note that your question paper will be in Saṇskrit in the examination. A model Question paper is provided in this unit. This is only a model. You are free to answer in Sanskrit or in English. But even while you write your answers

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in English, you should write the quotations in Sanskrit using Devanāgari script. It is your quotations from the texts that enhance the weight of your answers. When you write Sankrit words in Roman script, use diacritical marks correctly. Such words may be underlined or put in inverted commas. You may quote ślōkas from kāvyas or Nāṭakās to substantiate your statements in proper places.

You are advised to read the English translation of Kāvyaprakāśa by Dr. Sir Ganganath Jha or by Dr. R.C. Dwivedi also so that you can put your thoughts through in proper language .

Good Luck

20.2 Sanskrit Text

षष्ठ उल्लासः

शब्दार्थचित्रं यत्पूर्वं काव्यद्वयमुदाहृताम्।

गुणप्राधान्यतस्तत्र स्थितिश्चित्रार्थशब्दयोः।। ४२

न तु शब्दचित्रे अर्थस्य अचित्रत्वम्, अर्थचित्रे वा शब्दस्य । तथा चोक्तम् -

रूपकादिरलङ्कारस्तस्यान्यैर्बहुधोदितः।

न कान्तमपि निर्भूषं विभाति वनिताननम्।।

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रूपकादिमलङ्कारं बाह्यमाचक्षते परे।
सुपां तिङां च व्युत्पत्तिं वाचां वाञ्छन्त्यलङ्कृतिम्।।

तदेतदाहुः सौशब्द्यं नार्थव्युत्पत्तिरीदृशी।
शब्दाभिधेयालङ्कारभेदादिष्टं द्वयं तु नः।।

शब्दचित्रं यथा -

प्रथममरुणच्छायस्तावत्ततः कनकप्रभः
तदनुविरहोत्ताम्यत्तन्वीकपोलतलद्युतिः।
उदयति ततो ध्वान्तध्वंसक्षमः क्षणदामुखे
सरसबिसिनीकन्दच्छेदच्छविर्मृगलाञ्छनः।।

अर्थचित्रं यथा -

ते दृष्टिमात्रदतिता अपि कस्य नात्र
क्षोभाय पक्ष्मलदृशाम् अलकाः खलाश्च।
नीचाः सदैव सविलासमलीकलग्नाः
ये कालतां कुटिलतामिव न त्यजन्ति।।

यद्यपि सर्वत्र काव्येऽन्ततः विभावादिरूपतयैव पर्यवसानं, तथापि स्फुटस्य रसस्य अनुपलम्भात् अव्यङ्ग्यम् एतत् काव्यद्वयम् उक्तम्। अत्र च शब्दार्थालङ्कारभेदाद् बहवो भेदाः। ते च अलङ्कारनिर्णये

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निर्णेष्यन्ते।

इति काव्यप्रकाशे शब्दार्थचित्रनिरूपणं

नाम षष्ठउल्लासः ।

20.3 English Translation

Third type of Kāvya was spoken of above (in the first chapter) as having two varieties, namely, śabdacitra and arthacitra. In those two types the arthacitra and śabdacitra exist as subsidiary and predominant respectively. 48

It is not the case that the meaning has no role in śabdacitra or that the śabda(word or sound) has no role in the arthacitra in bringing about aesthetic pleasure.

This has been said -

Rūpaka etc., are the figures of speech. Other authors have explained them in various ways. The beautiful face of a lady does not shine, if it is totally devoid of ornamentation.

Some others say that the figures of speech like Rūpaka are exterior. They want as the ornament of words only the elegance of nouns and verbs. They call this quality 'Sauśabdya' (elegance of composition). But the skill bringing together ideas is not of this type (according to them). But for

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us, two types of figures of speech, namely, śabdālaṅkāra and arthālaṅkāra are acceptable.

Example of Śabdacitra :

"First he has a red hue,
Then he has the colour of gold ,
Then he has the lustre of the cheeks
Of a woman pining from separation.
Then he rises, able to destroy the darkness
Taking the splendour of the root
of the juicy lotus stalk, this moon".

Example of the 'arthacitra' -

"Whom do the locks of beautiful women
And the wicked people not perturb
Even by their mere sight ?
Both hang low and never abandon
Their blackness and crookedness.
The locks cling to the forehead sportively
And the wicked cling to lies delightedly"

Of course, it is true that everywhere in Kāvya, all items end up either as Vibhāva or as Anubhāva or as Vyabhicāribhāva, yet these two types of Kāvya have been said to possess no *vyangya* (suggested meaning), because no rasa is found here clearly.

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There are many varieties possible here in accordance with the fact that there are numerous Alaṅkāras under the two heads, namely, Śabdālaṅkāra and arthālaṅkāra. Those varieties will be dealt with in the section called *alaṅkāranirṇaya* (ninth and tenth chapters).

Here ends the sixth chapter called śabdārthacitranirūpaṇa.

20.3.1 Explanations

The idea enunciated in the Kārikā at the beginning of the sixth chapter is important. There is a wrong notion that artha has nothing to do in Śabdacitra and Śabda has nothing to do in arthacitra. Mammaṭa wants to dispel this notion. He asserts that everywhere both have a role. We call some piece of poetry as 'Śabdacitra' because Śabda is predominant there in producing the aesthetic effect. There Śabda is Pradhāna (dominant) and *artha* is guṇa (subordinate). In arthacitra, *artha* is dominant and śabda is subordinate. So, it should not be presumed that artha should be unattractive or bald in śabdacitra. The *vice versa* is also true.

Secondly, Mammaṭa is quoting Bhāmaha's three Kārikās here. There were, presumably, some alaṅkārikas before Bhāmaha who maintained that alaṅkāras like rūpaka, upamā etc., are all external to poetry. According to them,

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the real oranament of poetry is the use of good nouns and verbs, i.e., employment of proper words. This they called *sauśabdya.*

Bhāmaha is opposed to this view. He affirms that upamā, rūpaka etc., are arthālaṅkāras and anuprāsa, yamaka etc., are śabdālaṅkāras. These are the real alaṅkāras of Kāvya according to Bhāmaha and Mammaṭa quotes him approvingly.

The third point to be noted here is that Mammaṭa tells us why he considers some poems as only citra, thus making them belong to an inferior category. It is true that any item described can be shown to be a Vibhāva or Anubhāva or Vyabhicāribhāva of some rasa. From that point of view. all poetry should be considered as 'Dhvani'. Let us take the example given for *Śabdacitra* in this chapter. It is प्रथममरुणच्छायस्तावत् etc., Here we have a description of the rising moon. Moonrise is a well known Vibhāva of Śṛṅgārarasa. Why don't we call this 'Dhvani'?

The answer is स्फुटस्य रसस्य अनुपलम्भात् etc., If the same ślōka occurs in a Kāvya or drama, where the meeting of the lovers is described, it certainly enhances the relishment of Śṛṅgāra and qualifies to the status of Dhvani. In the absence of context, if it stops at the description of the moonrise just as a natural occurence, it does not. If the

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effort of the poet is only to produce the aesthetic effect (Camatkāra) through anuprāsa (observe the repetition of the consonant 't' in first half and that of 'ch' in the last pāda), it must be considered as śabdacitra. It should not be forgetten, that there is arthacitra also in the same ślōka, but it is *guṇa* (subordinate) and so we call it śabdacitra following the axiom प्राधान्येन व्यपदेशा भवन्ति। Similarly, in the example of the arthacitra, there can be a śabdālaṅkāra too. It is subordinate and the arthālaṅkāra is dominant.

If both appear to be equally dominant, then it becomes an example of Saṃsṛṣṭi or Saṅkara.

Let us observe the examples more closely.

In प्रथममरुणच्छायः etc., it is the anuprāsa (alliteration) that attracts the reader first. The sound effect is marvelous. But there is a string of upamās also here.

कनकप्रभः। कनकस्य प्रभेव प्रभा यस्य सः।

तन्वीकपोलतलद्युतिः। तन्व्याः कपोलतलस्य द्युतिरिव द्युतिर्यस्य सः।

बिसिनीकन्दच्छेदच्छविः। बिसिनीकन्दच्छेदस्य च्छविरिव च्छविर्यस्य सः।

The upamā (arthālaṅkāra) is subordinate and takes a back seat.

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In the example ते दृष्टिमात्रपतिताः etc., the main attraction is from the arthālaṅkāras. We have ślēṣa (paronomasia), upamā (कुटिलतामिव न त्यजन्ति) etc.,

No doubt, there is anuprāsa also found here (observe the repetition of 'l' in the second half). But it is not so conspicuous as to attract the attention of the reader. So, it is considered to be subordinate. And so it is very tricky to assign a poem to a particular type or category.

20.4 Grammar

शब्दार्थचित्रम्। शब्दश्च अर्थश्च शब्दार्थौ।

शब्दार्थयोः चित्रम् शब्दार्थचित्रम्।

बाह्यम्। बहिः भवं बाह्यम्।

आचक्षते। चक्षिङ् व्यक्तायां वाचि।

चष्टे चक्षाते चक्षते।

सौशब्द्यम्। शोभनाः शब्दाः यस्मिन्

तत् सुशब्दम्। सुशब्दस्य भावः सौशब्द्यम्।

पक्ष्मलदृशाम्। पक्ष्माणि अनयोः सन्ति इति पक्ष्मले। पक्ष्मले दृशौ यासां ताः पक्ष्मलदृशः। तासाम् पक्ष्मलदृशाम्।

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20.5 Glossary

निर्भूषम् - devoid of ornaments

बाह्यम् - external

ध्वान्तम् - darkness

क्षणदा - night

मृगलाञ्छनः - moon

अलकाः - curls

अलीकम् - forehead ; lie

20.6 Model Question Paper

काव्यप्रकाशः

(प्रश्नानाम् उत्तराणि कन्नडभाषया संस्कृतभाषया आंग्लभाषया वा लिख्येरन्)

I. मम्मटानुसारेण काव्यस्य प्रयोजनानि
सोदाहरणं वर्णयत

अथवा

गुणीभूतव्यङ्ग्यस्य भेदान् निरूप्य
अन्यतमस्य तद्भेदस्य उदाहरणं दत्त्वा
लक्षणे सङ्गमयत। १०

II. उत्तमकाव्यस्य लक्षणं काव्यप्रकाशोक्तं

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निरूप्य उदाहरणे लक्षणसमन्वयः क्रियताम्

अथवा

अर्थान्तरसङ्क्रमितवाच्य - अत्यन्ततिरस्कृतवाच्य-ध्वन्योः भेदः सोदाहरणं निरूप्यताम्। २०

III विवृणुत -

यस्य प्रतीतिमाधातुं लक्षणा समुपास्यते।

फले शब्दैकगम्येऽत्र व्यञ्जनान्नापरा क्रिया।।

अथवा

अनेकार्थस्य शब्दस्य वाचकत्वे नियन्त्रिते।

संयोगाद्यैरनेकार्थधीकृद्व्यापृतिरञ्जनम्। ३०

IV लक्षणायाः षड् भेदान् सोदाहरणं निरूपयत

अथवा

भरतस्य रससूत्रम् अभिनवगुप्तानुसारेण व्याख्यात ४५

V अन्विताभिधानवादः सविस्तरं निरूप्यताम्

अथवा

अनुमानेन व्यञ्जना गतार्था इति मतं निरूप्य निराक्रियताम् २५

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VI एतेषु न्यायेषु अन्यतमं ससन्दर्भ-वर्णनं विवृणुत।

1. ब्राह्मणश्रमणन्यायः
2. अदग्धदहनन्यायः
3. पानकरसन्यायः

VII अधोनिर्दिष्टेषु वाक्येषु अन्यतमं व्याख्यात। २०

1. प्रत्यक्षादेर्नीलादिर्विषयः फलं तु प्रकटता संवित्तिर्वा।
2. न हि गौः स्वरूपेण गौः नाप्यगौः, गौत्वाभिसम्बन्धात्तु गौः।
3. निर्वेदस्यामङ्गलप्रायस्य प्रथमम् अनुपादेयत्वेपि उपादानं व्यभिचारित्वेऽपि स्थायिताभिधानार्थम्।

VIII अघोनिर्दिष्टेषु पद्येषु यथारुचि द्वे काव्यप्रकाशोक्तदिशा व्याख्यायेताम्। २०

1. निरुपादानसम्भारमभित्तावेव तन्वते।
   जगच्चित्रं नमस्तस्मै कलाश्लाध्याय शूलिने।।

2. यस्य मित्राणि मित्राणि शत्रवः शत्रवस्तथा।
   अनुकम्प्योऽनुकम्प्यश्च स जातः स च जीवति।।

3. अशपिहुलं जलकुंभं धेत्तूण समागदम्हि सहि तुरिअं।
   समसेअसलिलणीसासणीसहा विसमामि खणं ।।

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4. श्रीपरिचयाज्जडा अपि
भवन्त्यभिज्ञा विदग्धचरितानाम्।
उपदिशति कामिनीनां
यौवनमद एव ललितानि।।

IX एतेषाम् अन्यतमस्य विषये टिप्पणी रच्यताम्

1. साधारणीकरणम्
2. अर्थचित्रम्
3. तात्पर्यवृत्तिः

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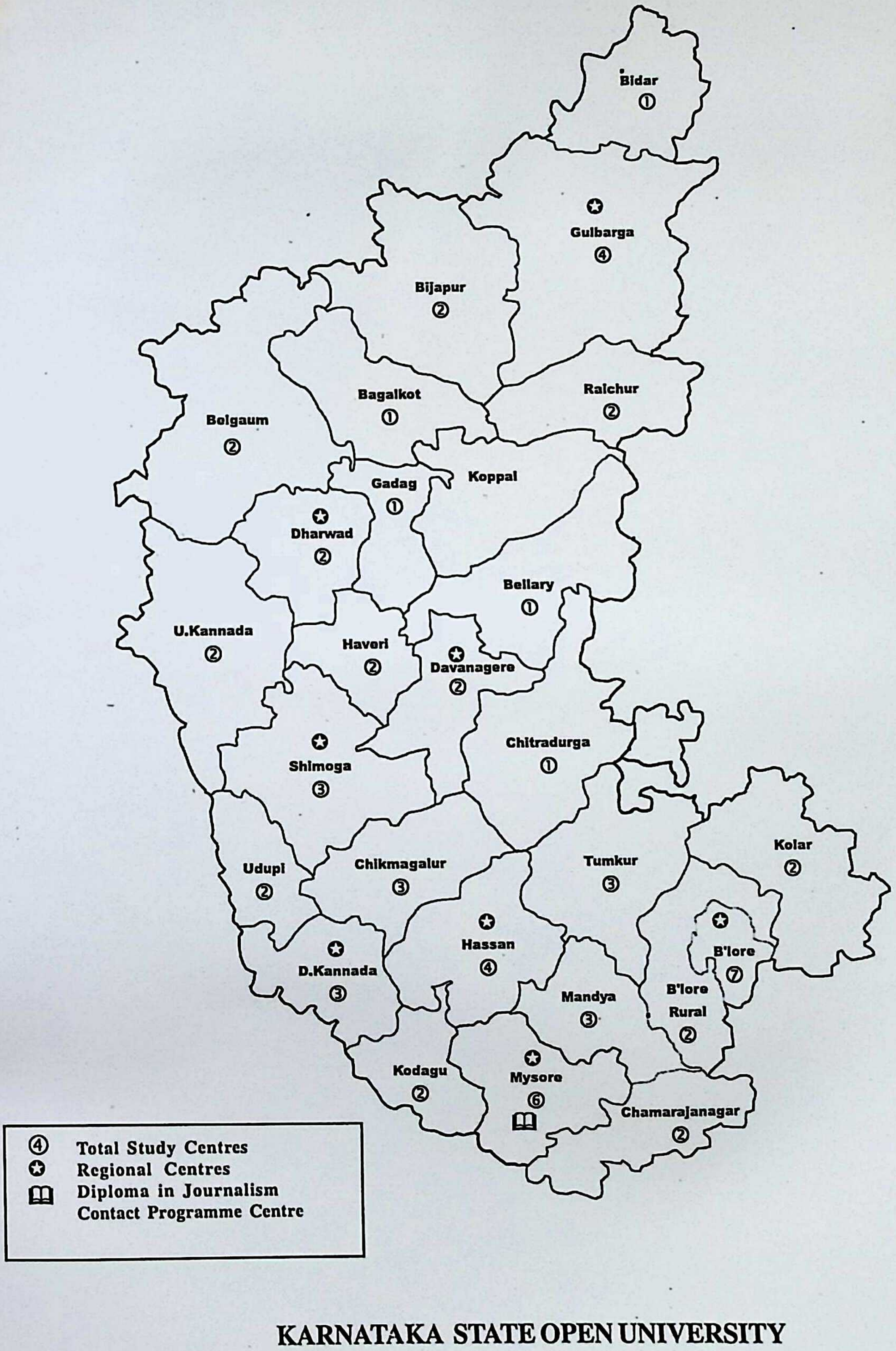

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